

## Notes and Quotes - Sermon on the Mount - Divorce 2

**Matt. 5.31ff.** - "It has been said, 'Anyone who divorces his wife must give her a certificate of divorce.'<sup>a</sup> <sup>32</sup> But I tell you that anyone who divorces his wife, except for marital unfaithfulness, causes her to become an adulteress, and anyone who marries the divorced woman commits adultery.

**Matt. 19** - When Jesus had finished saying these things, he left Galilee and went into the region of Judea to the other side of the Jordan. <sup>2</sup> Large crowds followed him, and he healed them there.

<sup>3</sup> Some Pharisees came to him to test him. They asked, "Is it lawful for a man to divorce his wife for any and every reason?"

<sup>4</sup> "Haven't you read," he replied, "that at the beginning the Creator 'made them male and female,'<sup>a</sup> <sup>5</sup> and said, 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh'<sup>b</sup>? <sup>6</sup> So they are no longer two, but one. Therefore what God has joined together, let man not separate."

<sup>7</sup> "Why then," they asked, "did Moses command that a man give his wife a certificate of divorce and send her away?"

<sup>8</sup> Jesus replied, "Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning. <sup>9</sup> I tell you that anyone who divorces his wife, except for marital unfaithfulness, and marries another woman commits adultery."

<sup>10</sup> The disciples said to him, "If this is the situation between a husband and wife, it is better not to marry."

<sup>11</sup> Jesus replied, "Not everyone can accept this word, but only those to whom it has been given. <sup>12</sup> For some are eunuchs because they were born that way; others were made that way by men; and others have renounced marriage<sup>c</sup> because of the kingdom of heaven. The one who can accept this should accept it."

The pastor leading a marriage ceremony does not ask, 'John, do you love Susan?' The pastor asks, 'John, will you love Susan?' Love is defined here as something we promise to do, a future activity, the **result** of marriage rather than it's **cause**. - William Willimon

One of the most radical demands for you and me is the discovery of our lives as a series of movements or passages'. Your whole life is filled with losses, endless losses. And every time there are losses there are choices to be made. You choose to live your losses as passages to anger, blame, hatred, depression, and resentment, or you choose to let these losses be passages to something new, something wider, and deeper. The question is not how to avoid loss and make it not happen, but how to choose it as a passage, as an exodus to greater life and freedom - Henri Nouwen

Maturity comes only by confronting what has to be confronted within ourselves  
Esther DeWaal

## **Forgiveness, the Cement of Community Life\***

Community is not possible without the willingness to forgive one another "seventy-seven times" (see Matthew 18:22). Forgiveness is the cement of community life. Forgiveness holds us together through good and bad times, and it allows us to grow in mutual love.

But what is there to forgive or to ask forgiveness for? As people who have hearts that long for perfect love, we have to forgive one another for not being able to give or receive that perfect love in our everyday lives. Our many needs constantly interfere with our desire to be there for the other unconditionally. Our love is always limited by spoken or unspoken conditions. What needs to be forgiven? We need to forgive one another for not being God!

## **Forgiving in the Name of God**

We are all wounded people. Who wounds us? Often those whom we love and those who love us. When we feel rejected, abandoned, abused, manipulated, or violated, it is mostly by people very close to us: our parents, our friends, our spouses, our lovers, our children, our neighbors, our teachers, our pastors. Those who love us wound us too. That's the tragedy of our lives. This is what makes forgiveness from the heart so difficult. It is precisely our hearts that are wounded. We cry out, "You, who I expected to be there for me, you have abandoned me. How can I ever forgive you for that?"

Forgiveness often seems impossible, but nothing is impossible for God. The God who lives within us will give us the grace to go beyond our wounded selves and say, "In the Name of God you are forgiven." Let's pray for that grace.

## **Healing Our Memories**

Forgiving does not mean forgetting. When we forgive a person, the memory of the wound might stay with us for a long time, even throughout our lives. Sometimes we carry the memory in our bodies as a visible sign. But forgiveness changes **the way we remember**. It converts the curse into a blessing. When we forgive our parents for their divorce, our children for their lack of attention, our friends for their unfaithfulness in crisis, our doctors for their ill advice, we no longer have to experience ourselves as the victims of events we had no control over.

Forgiveness allows us to claim our own power and not let these events destroy us; it enables them to become events that deepen the wisdom of our hearts. Forgiveness indeed heals memories

## **Forgiveness, the Way to Freedom**

To forgive another person from the heart is an act of liberation. We set that person free from the negative bonds that exist between us. We say, "I no longer hold your offense against you" But there is more. We also free ourselves from the burden of being the "offended one." As long as we do not forgive those who have wounded us, we carry them with us or, worse, pull them as a heavy load. The great temptation is to cling in anger to our enemies and then define ourselves as being offended and wounded by them. Forgiveness, therefore, liberates not only the other but also ourselves. It is the way to the freedom of the children of God.

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\* Various entries from: <http://www.henrinouwen.org/>